# THE PACIFIC

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## PATRIOTS OF THE WORLD AND OF ONE ANOTHER.

In temporary pain
The age is bearing a new breed
Of men and women, patriots of the world
And one another. Boundaries in vain,
Birthrights and countries, would constrain
The old diversity of seed
To be diversity of soul.
O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall arraign
The traitors who unfurled them; shall remain
And shine over an army with no slain;
And men from every nation shall enroll,
And women—in the hardihood of peace!
What can my anger do but cease?
Whom shall I fight and who shall be my enemy
When he is I and I am he?

Let me have done with that old God outside
Who watched with preference and answered prayer,
The Godhead that replied
Now here, now there,
Where heavy cannon were
Or coins of gold!
Let me receive communion with all men,
Acknowledging our one and only soul!
For not till then
Can God be God,—till we ourselves are whole.

—Witter Bynner.

# THE PACIFIC

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## REGRETTABLE AND SHORT-SIGHTED ACTION.

That is regrettable action—the declaration on the part of the San Francisco Chamber of Commerce against the two prohibition amendments to be voted on in November. We have the impression that a similar body in Los Angeles has acted likewise. No doubt many of the members of these organizations are thus actuated by good motives in a business way. They really believe that business interest demands the continuance of the liquor traffic. Some day they will have attained to a view of life where they will see that there is something higher than business—business as it often is today. Then they will no longer worry about anything hurting business. They will be concerned about the hurting of men and women—about the marring and scarring of the soul.

But if these men would today lay hold of available information, and not permit themselves to go on in ignorance of facts that cannot be intelligently controverted, they would stop talking about prohibition hurting business. This week we received from Dr. Dana W. Bartlett of Los Angeles, an eminent social service worker, a copy of a letter written to him on the 4th of March by Governor Alexander of Idaho. We quote:

"As a business man, owning and conducting seven stores which have operated both under wet and dry conditions, and as Governor of the State of Idaho receiving reports from every section of this State, I desire to assure you that business conditions under prohibition are so far superior to the conditions under high license, or any other method of saloon regulation ever put into effect in this territory, that there is no comparison.

"This city, the capital of the State, had perhaps a greater proportion of its business men alarmed through fear of a detrimental effect upon business conditions through the adoption of Prohibition than almost any other city in the entire country, but notwithstanding Prohibition has been in force in this State only since the first of January this year, it is the universal opinion of all business men, unless directy or indirectly previously interested in the liquor business, that business conditions in this city have been wonderfully improved, due to the Prohibition of the liquor traffic. enactment. At the November election of this year, the people of the State will vote upon the Constitutional amendment forever prohibiting the liquor traffic in the State of Idaho.

"It is generally conceded on all sides that this Constitutional amendment will be carried by an overwhelming majority, it wil be supported by men and women who have become convinced through improved business conditions, the decrease in crime and the better moral conditions of the State and community, that Prohibition is successful and should be adopted as a permanent policy in Idaho."

Recently Dr. Bartlett made some inquiries of Mr. Edwin Y. Webb of the Committee on the Judiciary of the United States House of Representatives who said in reply:

"Replying to your letter of the 28th, I beg to say that Prohibition has proven to be one of the greatest blessings that ever came to North Carolina. From a financial, educational and religious standpoint it has wrought wonders, and there is not five percent of the voters in our State who would go back to the bar-room."

Statistics are available, gathered in every part of the country, corrobating such conclusions and statements. Any man who has the welfare of humanity at heart and who comes to any other conclusion is either blind to the facts or incapable of logical reasoning. There are today in Oregon, Washington, and Idaho, hundreds of men who fought prohibition just as these business men in California are now about to fight it who now admit that they were uninformed, short-sighted, illogical. We are glad that they see now and admit their error. But their dogged persistence in their course when the campaign was on marks man as a queer and inexplicable being. Business men who desire real intellectual standing and leadership should strive to have their foresight more in harmony with their "hindsight."

## THE STATE THE SCHOOLMASTER TO THE CHURCH IN ENGLAND.!

There were very significant utterances and movements at the National Free Church Council at Bradford, England, last month. In giving welcome to the Council the vicar of Bradford on behalf of the Church of England said that the duty of the churches was not to put the telescope to the blind eye where differences were concerned, but to examine the truth and purge themselves of all dross so that each church could be fitted to bring its golden contribution to the temple of unity. He remarked that the state had been their schoolmaster during the last few months; that it had been seen how patriotism had effected a true perspective regarding things which a short time ago had bade fair to undo the state altogether. Now there was a union of all parties, and the churches had to learn the same lesson. The vicar said that he and his fellow-churchmen would follow the deliberations of the Free Church Council with deep interest. He spoke of what he called the splendid contribution which the Free Churches had brought in the past to the glorious common heritage of British Christianity Mention was made of cordial and happy relations between the Church of England and the Free Churches in Bradford, and how together they had put their hands to certain great tasks relating to the public welfare.

Sir Compton Rickett, the retiring president of the council and a member of parliament, in response said that the war had taught them all some of their limitations and possibilities; that the true unity of the Church of Christ had been found in ministrations extended to the men at the front without distinction of denomination. The nation, he said, had found itself in a deeper consciousness that it

was capable of sacrifice and with a larger view and a finer perspective than it had known since the days of Queen Elizabeth. And he asked, Should not the Church too find a deeper consciousness, if not in organic union—which perhaps was impossible—then at least in a federal union deep, firm, and true. And the suggestion was that the great unions and conferences be asked to appoint representatives to act on a board to explore the possibilities and implication of Free Church Union and to prepare a national scheme.

The Rev. J. H. Shakespeare, the new president of the Free Church Council, made what the London Times called a bold appeal for a United Free Church of England. He declared that the Free Churches were at the crossroads; that denominationalism was a decaying idea; that it made less appeal to the people; and he was loudly cheered, when he remarked in substance: Sectarian distinctions have ceased to be vital. The old feuds have died out. The things that divide us are forms of governments or an ordinance. Our divisions make no appeal to the conscience and intellect of the best elements in the nation.... They see that the real issue of our time is not in the things that divide us, but in the war we wage together against materialism and godlessness, They are amazed that we obscure our common witness by a false emphasis and an illusion.

Lloyd George was quoted as having remarked once: "The church to which I belong is torn with a fierce dispute. One part of it says that it is baptism into the name of the Father, and the other that it is baptism in the name of the Father. I belong to one of these parties. I feel most strongly about it. I would die for it—but I forget which it is."

Mr. Shakespeare went on to say: "Any final solution must be the work of many minds. The only United Free Church of England which is practicable at the present stage must be on the basis of federation and not by absorption or amalgamation. It should be on the model of the United States of America. It should be a cardinal principle that the autonomy of each constituent church shall be respected and that whatever is of permanent value in its distinctive witness and order shall be conserved."

At the close of the address by the president of the Council the Rev. Dr. F. B. Meyer moved—

"That the Council records its strong approval of the principles and proposals outlined in the Presidential address; instructs the Executive to take the necessary steps to bring them before the representative bodies of the Evangelical Free Churches of England and Wales, and to secure if possible that they be explained to those bodies by a deputation representative of this Council."

In seconding the motion another speaker expressed the hope the council would treat seriously the proposal, which was not created by the conditions of the war—it had been in Mr. Shakespeare's mind for years before—but the war had made it urgent, imperative, and, he believed, practical. If they did not learn the lesson, the nation would teach it to them. When they faced the supreme tasks which would follow the war, of upbuilding the nation and restoring the ideals which were drenched in blood, they would need all their united and concentrated strength. He was prepared to risk everything in supporting for himself and his own church the realization of the magnificent dream of a United Free Church. Let them get the music of the phrase, 'The United Free Church of England,' into their hearts and on the lips of their people and into the agencies, their unions, synods, and conferences.

When the resolution was voted on it was carried unanimously and with cheers.

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## PACIFIC COAST NOTES.

The Rev. Dr. George A. Miller, pastor of Grace Methodist Church, situated in the Mission district of San Francisco, says that 65 percent of the young men in that district do not go to church at all. He states also that counts made on a recent Sunday evening in eleven English and nine foreign churches in San Francisco showed a total attendance of 1,235 while six theaters had approximately ten thousand.

The lectures by President Vincent of the University of Minnesota, on the Earle Foundation, Pacific Theological Seminary, have been so popular that the First Congregational Church of Berkeley has been far too small for them. From fifteen to seventeen hundred persons have been crowded into the auditorium and the various rooms opening therefrom each evening; and all seats were taken at least a half hour before the time for the lectures to begin. After the course is finished we shall comment on these lectures inasmuch as they have to do with the vital things of life.

The Rev. Dr. Dana W. Bartlett of Los Angeles who has labored devotedly and successfully for many years in social service work has decided to drop all that work this year and spend his entire time in the prohibition campaign in California. He is of opinion that most of the failures in social reform are due to alcohol. Hence this determination to give himself to this temperance campaign. He has prepared six illustrated lectures which he will give in the civic centers in school houses thus reaching people not usually attracted to churches and other similar places. Dr. Bartlett's topics are: "Watch It Go—the World Says So!" "Shall I Drink?" "Drink and Get Rich.", "Drink and Be Sober," 'Drink and Die Young," "Have You Paid Your Drink Bill?" His work will be under the California Campaign Federation.

A Japanese-American citizenship test case was braught recently in the United States District Court in Honolulu. Citizenship was denied by the court on the ground that Japanese are Mongolians, and that the word "white" does not include the Mongolian. At the same time two Filipinos were granted citizenship. Although denying citizenship to Mr. Takao Ozawa, the Japanese, Judge Clemenons said: "The remedy of the applicant lies in Congress. Our alien friends should through their friends directly seek that branch of the government for relief. When such devotion to the United States and the constitution is given as the petitioner has shown in the last 20 years of complete surrender to our customs and institutions, his petition should not fall on deaf ears." The only comment we have seen yet on this decision is in the Christian Science Monitor, which remarks: "The applicants were all of Asiatic stock, so the refusal was not based on that charge. What then? On the Mongolian origin of the Japanese. But people from Europe of Mongolian ancestry enter the Atlantic seaboard ports of the United States and are naturalized without the slightest

obstacle being put in their way. Fortunately the judge who rendered this decree does not believe in the justice of the law he had to interpret, and he has urged the rejected applicant and his fellow-Japanese to take their case to Congress to get a law that is discriminating on other lines than racial differences." It should perhaps be remarked here that many eminent scientists and ethnologists claim as the Japanese do that they are not Mongolians, and are accordingly entitled to citizenship under our constitution.

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## CHRONICLE AND COMMENT.

On "Shansi Day" at Oberlin College this year $3,666 was subscribed toward the current expenses of the Oberlin Memorial Academy in Shansi, China.

The Fifth Avenue Presbyterian Church of New York City would like to assure its perpetuity in the locality in which it now is, and seeks therefore an endowment of one million dollars.

Dr. J. Campbell White, for many years the secretary of the Laymen's Missionary Movement, will be inaugurated as president of Wooster College, Ohio, on the 10th of May. Addresses will be given by Drs. Shailer Matthews and Robert E. Speer.

Many of the younger German theological scholars have met death on the battlefield since the war began. And Professor Deissman of Berlin said recently: "I do not recollect that ever before so many distinguished students of the New Testament, especially in its historic setting, died in so comparatively a short time.

Someone has made this statement of fact: "The Church has three institutional educational agencies—the college, the theological seminary, and the church paper—and they are equally indispensable." There is a far wider realization of this truth as to the college and the theological seminary than there is as to the church paper. An awakening as to the value of the latter is needed.

Since he returned to Chicago Dr. Jenkin Lloyd Jones, who was a member of the Ford Peace Expedition, has said: "The expedition at its minimum was a success in several ways. It emphasized to the European world the fact that there is a large party in this country who not only desire that this war should cease, but are anxious to help in any way possible; that we are not all a commercialized nation anxious only to make all the money we can out of existing conditions. The group left at Stockholm are to be ready to take advantage of any opportunity that may arise to bring about peace. This will form a sort of clearing-house to explain the American attitude and to learn just what the neutral nations think about the situation and what they are ready to do. Most of these results of the trip the Americans did not see, on account of the perversity of the press. The European press gave us a respectful hearing and tried to report fairly what was said. The Ford expedition did an immense amount of good by seed-sowing. The responses to our addresses were often most touching, even tender. High dignitaries of each country greeted us and university professors welcomed us."

One day the last week in March there was great excitement in the German Reichstag. It was a speech by Herr Haase that caused the trouble. He declared that Germany would never win the war, which would be a drawn conflict. He declared that a German Socialist hated war, and desired peace. "The best patriots in all countries are those who speak for an honest peace," he is quoted as exclaiming. These remarks provoked a tremendous uproar, many Socialists rising from their seats and angrily disputing with each other. Dr. David, Socialist, shouted to Herr Haase: "Your policy is causing a prolongation of the war." Other Socialists showered such epithets as: "Traitor," on Herr Haase, who again tried to speak, but members crowded around him, threatening to strike him, and the President hurriedly closed the sitting, which was resumed later with very few Socialists present. It is reported that "Socialist Labor Community" is to be the name of a new faction formed by eighteen Socialists who withdrew from the party, with Herr Haase as their leader.

The Michigan correspondent of the Herald and Presbyter writes: "If all of the Jews were as much in earnest as is Rabbi Leo M. Franklin, who for many years has been in charge of Temple Beth El of Detroit, we should feel that the spirit of the Old Testament at least had some loyal followers outside of Christianity. He was invited recently to address the University of Michigan Club, and he took for his there 'The Soul of the City.' He told Detroiters some wholesome truths, as to the loss of their souls in the material expansion of the city. After showing how Detroit's unhappy housing conditions had made it no longer a city of homes, he touched upon moral questions. He said that the 'Vigilance Committee,' after a careful survey, had concluded that Detroit was as bad as any city in the country, not excepting San Francisco. Among other things he said: 'These men were all well known for their probity and civic patriotism, yet they were the butt of ridicule in many distances at the hands of men who should have upheld them. The trouble with us of Detroit is that we have gotten into a condition of mind where we know no terms of value except numbers and the dollar sign. On this account whoever preaches an idealistic philosophy is called a dreamer and a fool. There can be no question but that the plague has broken out among us. Isn't it time we looked conditions squarely in the face and asked ourselves if the soul of our city is not all but lost. It is not lost, but we are losing it. Shall Detroit save its soul and send from itself the plagues that would come with losing it?'"

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To share all beauty as the interchanging dust,
To be akin and kind and to entrust
All men to one another for their good,
Is to have heard and understood,
And carried to the common enemy
In you and me,
The ultimatum of democracy.

—Witter Bynner.

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"I am only one, but I am one; I can not do everything, but I can do something; and what I can do I ought to do; and what I ought to do, by the help of God, I will do."

"Blessed is the man who has found his work."—Carlyle.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—Benjamin Franklin.

## PRESENT DAY LIFE AND THOUGHT IN ENGLAND.

Two hundred thousand pounds are spent annually in London on Sunday cinematograph entertainments.

The National Union of Railwaymen is about to change its name to the National Union of Railway Workers. This is because many women are now employed and will remain in such employment.

All doctors under the age of forty-five who can be spared from civil employment without serious injury to the interests of the public, are being urged to be prepared to undertake military and naval work in the near future.

So many of the students in the colleges have gone to the war that only about thirty thousand are left, and half of these are women. For the most part the young men who are left are training for national service at home.

Dr. Campbell Morgan remarked recently in London that one of the greatest things about travel was that you never appreciated your home until you were away from it; that "even in golden California the thing he had sighed for was a whiff of a London fog."

M. Sazanoff, the Russian Minister to Great Britain, remarked recently in reply to a possible Russian occupation of Constantinople after the war: "Well, that is essential for our trade." But Russian occupation of Constantinople is what Great Britain has long objected to.

Welsh theological students and ministers in the Royal Army Medical Corps have sent to Lord Kitchener a protest against the swearing at the men on the part of the officers. Some drill sergeants seem to think that the only way to "ginger up" their recruits is to employ explosive language.

The Free Churches of England and Wales have sent not less than 400,000 men to the war. Village stations, mission work, and Sunday-schools have with difficulty been maintained. If it had not been for the magnificent service rendered by Christian women, many of these must have lapsed.

A clergyman who returned from the war front in France on a short leave of absence said in a London address: "I thank God that through all my travels I have never met with a Tommy who doubted—never heard a wailer. The wailing has always been imported by your newspapers from home. I want to say to you, and to all our people at home, 'Don't wail; be good; play the game; and we shall succeed.' Every man who wails, be he the editor of a newspaper or anyone else, put him into prison until the war is over. A civilian in the siege of Ladysmith was court-martialed for depressing the spirits of his fellows, and sentenced to twelve months' imprisonment. That is sound policy, although, if acted upon, it might possibly mean a good many vacant pulpits. The man I dread is the man who wails."

A correspondent of a London journal had an interview with a bronzed South African who had had considerable acquaintance with Germans in that land. The interview ended with this about the Germans in general: "What do they think? Oh, of course, they are only waiting for the great day. He's been fed on the idea since he was born. He's waiting, and he'll keep on waiting, whatever happens. I don't believe, even if the Allies enter Berlin, that the German will wake up from the illusion of the Great Day. I'm not one of those comfortable fur-coated Champagne drinkers that I saw in London so often, who believe Germany will collapse from the psychological point of view. Not I! The German illusion is himself—he'll never give it up because he can't, unless he is killed."

Th London Christian World says editorially concerning the nation: "No doubt there is more frightfulness in store for us; but, so far from that making us war-weary, it only strengthens our resolve not to make peace until such time as we are sure it can be a lasting peace. The next few months will be big with fate, but we can look forward to them with a quiet confidence. Meanwhile, we are not without some anxiety at home. We, being a democratic country, have given to the Government every power they have asked for to prosecute the war to a successful conclusion. We have sacrificed some of our most cherished liberties, and if we do not win the war we shall never get them back. We shall have many fights at home when the war is over, but the cause of liberty cannot be won at home unless we are made secure from foreign aggression."

"The old industrial order, like Humpty Dumpty, has fallen down, and neither employers nor workmen, even if they wish, will be able to set it up again," declares F. W. Pethick Lawrence in The Nation. The editor of The Economist, at York, writes: "Country life will (after the war) undergo a revolution such as perhaps England has not witnessed since the Norman Conquest. Some of the finest estates will be bought up by American and British contractors who have made fortunes out of the War Office and Ministry of Munitions. Others, perhaps, will be cut up by a Labor Ministry and parcelled out among disbanded soldiers whose jobs are gone and for whom no other employment can be found." The Rev. F. H. Benson said at a recent meeting of the ministers of Birmingham that when peace came they would have an England that would be poor, and that would have lost its sense of comfortable security. "The effect of the red glare of war would be that the doctrine of salvation by grace would regain its place. There would probably be no more building of central halls or ornate churches."

The London Christian World says concerning the advocacy of reprisals by certain clergymen: "We hardly know whether most to admire the courage of the Bishop of Bangor or to reprobate his detestable views in regard to reprisals on non-combatants. He was the sole dissentient in the Bishops' House of the Canterbury Convocation, when a resolution was passed declaring that the principles of morality forbid such reprisals, and that "the adoption of such a mode of retaliation, even for barbarous outrages, would premanently lower the standard of honorable conduct between nation and nation." The Archbishop of Canterbury, moving the resolution, spoke of the peril of our people of drifting into ways that would have been unhesitatingly condemned as dishonorable a few years ago. The Bishop of Bangor's contention was that we could not in this war separate between combatants and non-combatants. Practically there were no non-combatants; even the women were combatants, because they were making munitions. He believed that a hundred bombs dropped all over the rich business part of Frankfort would lead the German people at once to say that the sending of Zeppelins here was a blunder. Not a single one of the bishops would support

their misguided brother of Bangor. We hope he may speedily be led publicly to renounce his mischievous utterance."

Many journals have been advocating for some time the calling of Lord Fisher back to service. The British Weekly says: "War demands bold decisions, prompt action, ruthless resolution, unconquerable will-power and sleepless foresight. Indecision, inertia, irresolution, weakness of will and lack of prevision are fatal. Lord Fisher possesses all the great qualities of leadership. Have we got so many leaders of his stamp that we can afford to keep him in cold storage at Victory House? If the nation were wise it would fear Lord Fisher's silence more than his speech. If the Government were wise they would hesitate to incur the responsibility of chaining our Achilles in his tent. * * * Thoughful people, irrespective of politics, are realizing the absolute necessity of utilizing in this great crisis the cooperation of every one of the few men of genius we possess. They are not disturbed by the fact that General Red Tape is made very uncomfortable by their ingress, and eagerly welcomes their withdrawal. Mr. Balfour in the early autumn did much to keep up the heart of the nation by his communications to the press on the Navy. Recently, however, his tone has altered, and is felt to be disquieting. He has told us in so many words that the Navy is short of guns, and that we are short of material everywhere. On this it may be said that anyone can order instruments of war, but few have the driving power which ensures that these orders shall be carried out, and carried out as swiftly as possible."

The fear of a great naval effort on the part of Germany continues in England. The 17-inch gun, said to have been placed on cruisers having a speed of 35 knots creates considerable apprehension. Mr. Archibald Hurd, a stanch supporter of the Coalition Government, has pointed out in the Daily Telegraph that the German press is urging its readers to keep their eyes open seaward in anticipation of favorable events in the future. The High Sea Fleet has been adding just the units which the early course of the year showed would be most useful. The British Weekly says: "On our side, expenditure on the British Fleet has, it is officially admitted, been declining for the best part of a year. The personnel has been increasing owing largely to the growth of subsidiary and, in the main, non-fighting services. Many skilled workers in the shipyards have been taken for munitions. Men who have hitherto been working on Admiralty tasks in the shipyards have now been set free for merchant shipbuilding. Nevertheless, it remains true that if our command of the seas is subject to any check, all our efforts in recruiting and munitions must prove useless. The Navy's needs must have precedence over every other demand." Mr. Hurd gives an account of State naval yards in Germany, where all the shipbuilding and engineering resources of the Empire have been free to concentrate on the construction of men-of-war of all the various new types which have been shown to be most desirable. Germany has acquired the splendidly equipped iron and steel factories of Belgium, has obtained many factories in France, and has been getting ore from Sweden and elsewhere.'"

When the Rev. R. J. Campbell was ordained for the ministry in the Church of England, Canon Adderly, who preached the sermon, said that to deny the work of the Holy Spirit in his former ministry would be for him at least to risk committing the unpardonable sin. Nevertheless, the step he was taking that day was a very real step onward in loyal membership of the Church, remarked Canon Adderly. Mr. Campbell's first sermon as an Anglican was given in Birmingham Cathedral to a congregation which filled the auditorium long before the time for the service. The text was, "Work out your own salvation with fear and trembling." God, he said, is not bound by any hard and fast decree. How could He be? The salvation Christ offers us, according to St. Paul, is a free gift to be worked out in our lives by the agency of His Holy Spirit. We have to avail ourselves of all the appointed means of grace at our command, all the self-discipline, all the effort and struggle which are the necessary conditions of any life worthy to be called good. We should never attempt it were we not moved thereto by the Holy Ghost in the first place, and should never succeed but for the stores of supernatural help upon which we are thus permitted continually to draw. Turning to the war, he said God had other and higher ends to serve even in this terrific whirl of blood and slaughter, and weeping eyes and broken hearts, than are altogether visible to us. What comes to pass through human wickedness may be ordered and governed all through by Divine wisdom and love. We must do our best to work with God, not against Him; to take the very highest ground both in our supplications and endeavors day by day. To those bereaved by the war, he gave the word of comfort that every sorrow is a call upward, a summons away from what is only of the flesh and a beckoning towards what is centered in the Spirit.

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## "THE SUNDAY EVENING CIVIC FORUM."

The Civic Forum, as maintained for nearly a year and a half by the First Congregational Church of San Jose, California, was an experiment in applied Christianity inspired somewhat by Ford Hall, Boston, and Cooper Union, New York; somewhat by the civic consciousness of the pastor, Rev. W. W. Willard, who perceived fields white unto the harvest; and somewhat by the exigencies of the church confronting an unsolved and perplexing Sunday evening problem. Unlike the conspicuous Sunday evening movements cited, it was the expression by a particular church of its religious message in terms of civic service. With inspirational, evangelistic and educational functions exercised through the customary channels, there yet remained to the church the opportunity of an evening service which might be adapted to meet any special need. In the city the fight was on for a new charter and from four evening pastoral addresses pertaining to city life and needs grew the idea of a civic forum which should be the center for the presentation and discussion of moral issues pertaining to the common life. Based on the principle of specialization, as is the Sunday-school, it came to stand for social religion or applied Christianity in community, nation and world.

The time was opportune for the experiment. In the state the case of California grapes vs. California children was scheduled in the strife between wets and drys: amendments galore, with and without moral bearing, were puzzling the minds of voters; acute phases of the racial problem had drawn world attention to the state; women, recently enfranchised, were interesting themselves in public questions with newly awakened enthusiasm.

To meet the call of conditions the program of the forum developed in two years—at times experts were asked to present the theme; again, groups of citizens gave varying view-points in brief addresses. Invariably the open forum following gave opportunity for question or brief remark. The ideal set was openness of mind—to do justice to the other point of view.

In September an evening given to "Educational Ideals in San Jose" was followed the next week by "Citizen and School." The one was addressed by faculty representatives from grade and high schools, from state normal school, and from a denominational college. The second meeting was addressed by a parent and a judge of the Juvenile Court. A patriotic meeting in July had as its theme "What the City Hall Expects of the Churches," and "What the Churches Expect of the City Hall," with representatives of each to respond. Another year, when "Internationalism" was the theme, a wide canvass was made for speakers of different nationalities. A "Good Government" forum provided citizen addresses from the school and business worlds, from the health department of the city, from the economist, and a moralist. "Pure Food in San Jose," "Staying of the Great White Plague," "The Place of Play" and "Local Election Issues" are suggestions of other local problems considered.

"Unemployment, Causes and Cure" was presented by the leading socialist of the state, and the next week the "Problem of Unemployment in San Jose" received attention, with addresses by the business agent of the Federation of Labor, members of the Salvation Army and of the Volunteers of America and by a professor of Political Economy.

In line with wider issues, an expert discussed "Wet or Dry—a Summary," and again, while the question was pending, "Society vs. the Saloon" was the subject of platform addresses by citizens from viewpoints scientific, economic, legal and humanitarian. "Politics in Sacramento," by State Assemblyman and Senator set forth moral issues in bills before the Legislature and the chief promoter of the "Red-Light Abatement Bill" came for an address upon it at a time when its fate was in the balance. Amendments having a moral issue were explained preceding the fall election, by legislators.

Attendance reached its high-water mark, overcrowding the auditorium, when Chancellor Jordan of Leland Stanford Jr. University spoke on "Lessons of the War." but interest was also great in a pastor's address, "Christianity and War," and in a college students' debate on "Should Christians Fight?"

Cultural evenings, including archaeological, literary and astronomical programs, were interspersed throughout the nearly a year and a half of weekly meetings and occasionally the pastor made the address of the evening, but invariably the open formu feature for questions was retained.

Probably the evenings bearing implications of the most far-reaching value were those in which interracial relations were made graphic. "America and Japan" and "The War and the Orient" were presented respectively by an eloquent Japanese orator and a Chinese editor of San Francisco. A Hindu student spoke on "India in Relation to America" and a colored author and educator treated the negro problem.

Altogether sixty or more speakers appeared upon the platform of the forum. A fine motion picture equipment contributed to the central spirit of each evening's service, bringing pictorial evidence that

"The Lord is in His Holy Place,
In all things near and far."

Insects at their tasks, the bird world, foreign peoples, industrial processes and workers, natural scenery—instructive subjects, true to life, and speaking to all who would so hear of a wonder-working Creator and of the common life and interests of his creatures, were graphically presented before and after the weekly programs. An arrangement with the General Film Company of San Francisco made it possible to secure educational films suitable to the purpose of the forum. Much care was taken to secure only such films as should conduce to the end sought in the service. During the period of the forum's continuance it is estimated that toward one hundred thousand feet of high-grade film were used. Other features of the service included a prayer by the pastor or read from the screen in unison, a special musical number, and the singing from the screen of hymns of social and religious aspiration. The hymns, which were chosen especially for the purposes of the forum, were taken largely from a collection first published in the Survey and later in book form by the A. S. Barnes Company, New York.

The agencies of moral reform in the city came to regard the forum as a place for a full, fair presentation of subjects of vital interest, and splendid co-operation from the Civic League and from citizens in all walks of life made possible the varied programs. After a year's trial of it under pastoral initiative and direction, the San Jose Church was nearly unanimous in voting its continuance.

In the light of this experiment, which was continued until the resignation of the pastor, shall we commend the religious civic forum as a church institution? Let us consider this question from two view-points, church expediency and the promotion of the kingdom of God. First, as to expediency: What effect is there upon the life and growth of the church itself? Probably none. To install glad-hand committees, to use the forum other than cautiously as a means of advertising the church's other services would be doubtful and to overemphasize such an aim would be disastrous. A spirit of common human interests must pervade the atmosphere regardless of denominational distinctions. Protestant and Catholic, church-goers and non-church-goers, have contribution to make to an effort of this nature, and though kept religious, as a Sunday evening service, it must be broadly and not denominationally so. The man who had rarely, if ever, attended church, who was asked on leaving how he liked it, and replied, "It was —— good, and I'm coming again," would not be encouraged to do so by other than a general invitation. The forum is not to be looked upon as a means to church upbuilding beyond solving the Sunday evening problem; where such problem exists, expediency migh warrant, after experiment.

It is for churches strong enough to seek enlargement of their life outside of their own upbuilding, willing and able to give as institutions for the promotion of the kingdom of God in fields that lie near as well as those that lie afar, that the idea of a religious civic forum has significant suggestion. And these are the signs that commend it as a path by which we may hope to "follow in His train." First, it is in harmony with Christ's law of self-investment. The church has been wont to find its sphere of action and the

fulfillment of its mission in the conservation of its own life; it has applied to its members individually, but not to itself as an institution, this law of self-giving. If it may be applied to the body of Christ as a whole as well as to its members, then here is an opportunity. Second, it is a frank attempt on the part of the church toward self-education. "One must study to know, know to understand, understand to judge." How to apply Christianity in the perplexing intricacies of life problems of today is a question the more bewildering to the rank and file of Christ's followers because Christian leaders are so divided. The forum brings clear-cut evidence that the church is neither evading the perplexing practical problems that meet the Christian idealist, nor unmindful of its own need of enlightenment. Third, a religious civic forum inevitably becomes a practice school in charity of judgment. A candid comparison of ideas may lead to an ability to do justice to differing opinions which in turn may lead to our getting together. And is not education to this end an immediate religious need? When, for instance, can we hope to arrive at a program which Christian people can unitedly promote in their common desire for peace? Not surely while pacifist can see only self-seeking and militarism in the spirit of the preparationist, and the attitude reciprocated is expressed in epithets "coward" and "poltroon." Lastly, it gives unmistakable emphasis to universal brotherhood as the spirit of Christianity, proclaiming to non-Christians that "if we would understand world-sympathy, we must go to Jesus Christ and learn of him" and enforcing upon churchman and nonchurchman alike the fact which must increasingly become the message of the modern church, that "religion is the greatest thing in the world, and it is for every man, all of man, and for all men in their relations one to another." M. W.

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## THE PANAMA RELIGIOUS CONGRESS.

It would be difficult to give too much importance to the gathering held at Panama, February 10th to 20th. In a way it was simply the complement of the Edinburgh Conference, having been arranged by the Continuation Committee and devoting itself to the missionary enterprises and fields that were excluded from the former meeting in deference to the irreconcilable prejudices of a considerable part of those who were the hosts of the Conference. On the other hand, the recent gathering was entirely independent of the former, had the benefit of the experience obtained from that, and faced a very different and more urgent conditionon on the field. Attention was repeatedly called, at Panama, to the fact that the countries under discussion are "nations of hope," not decadent, and backward only because their advance has been retarded by the fetters they have inherited from the past.

The delegates to the Congress numbered a little over three hundred, nearly equally divided between the two Amricans, and including many notablities. The work of the eight committees in preparing their reports was able, painstaking and comprehensive. It is to be hoped that the three volumes of reports and discussions will have the wide circulation they deserve. They will form a work that no one can afford to be without as a mere source of information, aside from its value from a missionary standpoint.

The Congregational delegation was small as compared with those of several other denominations. It was made up by Prof. Harlan P. Beach of Yale, President H. C. King of Oberlin, Rev. and Mrs. F. K. Sanders of New York, Mr. Dwight Goddard of Ann Harbor, Mr. W. E. Sweet of Denver, Rev. W. Flammer of the Canal Zone, and Rev. and Mrs. John Howland of Mexico, as official delegates. Rev. Vincent Ray1 of Cambridge was present as "visiting delegate"; and Mr. G. I. Babcock of New York, Miss Helen Youngman of California, and Mrs. Flammer of the Zone, as visitors.

Dr. Sanders is the editor of the full reports and Professor Beach is to prepare a condensed report to be published in one volume, and a map to show what evangelical work is being done in Latin America. President King contributed much to the Congress by his forceful and spiritual addresses and his clear presentation of the report on education.

Fraternity, co-operation and an aggressive campaign were the dominant notes of the Congress. The task, as presented in the reports and the discussions, is stupendous and the problems many and difficult; but there was no disposition on the part of any one to feel the slightest doubt or hesitation in accepting the challenge. If this faith and enthusiasm on the part of those who attended the Congress can be imparted to the Church at home, the result will undoubtedly be the greatest achievement in the history of missions, for it was the universal testimony of the workers that the openings are already far beyond the reach of our present equipment and that they are multiplying and widening with great rapidity.

As the American Board has never taken up work in South America, it was a surprise to some of us to learn that there is quite a group of Congregationalists in Brazil, the fruit of the labors of independent workers from England. One speaker affirmed his belief that conscription should be applied to the societies that are not taking any part in the evangelization of the "neglected continent," and there was some talk in private as to whether our Board should co-operate in the great undertaking. It would seem, however, that we are hardly in a condition to furnish an effective contingent, and that any new enthusiasm or resources would better be used to strengthen what we already have on hand and try and adequately meet the responsibility that we have assumed for the effective evangelization of the northwestern part of Mexico.

Such gatherings as this Congress are of incalculable value not merely in organizing and standardizing the work, but also in breaking down prejudice, eliminating misunderstanding and suspicion and establishing powerful and enduring bonds of friendship and mutual respect between the different communions. Unfortunately, those who most need these influences are unwilling to participate in the united effort, and we missed the presence of a few of those who are actively engaged in the work in Latin America and who could have contributed largely to the success of the Congress.

While the Congress was called for Panama, it really was held in Ancon, what might be called a suburb of the Panamenian city, but entirely distinct from it. The Canal Zone and the colossal works in it would furnish an interesting study in sociology as well as in engineering. The Congress was, in many ways, the guest of the United States government and the delegates were grateful for the hospitality received.

Incidentally to the Congress, a meeting was held of workers in Mexico, which after hearing from all the societies in

regard to what has been done toward carrying out the plan adopted in Cincinnati, urged the carrying forward of the project as rapidly as possible, while leaving the ecclesiastical status of the believers in the different fields affected by the plan to be arranged later and, as far as possible, by the people themselves. JOHN HOWLAND.

Chihuahua, Mexico.

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## MEETING OF COMMISSION ON MISSIONS.

Twenty-one members of the Commission were present at a three-days session held in Broadway Tabernacle, New York, March 7-9. The meeting was preceded by a conference of the sub-committee on organization with representatives of the various mission boards whose work is affected by the adjustments decided upon by the Council at New Haven. The purpose of the conference was to consider a comprehensive plan covering the necessary transfer of function and to devise measures for effecting these transfers with the minimum of financial disturbance. The suggestions of this conference were later taken up by the commission and with some amendments adopted and ordered transmitted to the boards as an expression of the commission's advice in the premises. Announcement of these plans must be deferred until action has been taken by the boards. The matter is one involving many technical and detailed questions concerning which further study may suggest amendments.

Renewed consideration was given the question of consolidating the two missionary magazines. An extended review of the history of the case was presented by the sub-committee on Publicity. The commission is substantially unanimous in its judgment that a wise consolidation will promote all interests in a decided degree. If such be the judgment of the churches and the National Council it remains only to fix upon the effective plan of bringing it about. The problem contains such elements as the reduction of the existing annual deficit of about $20,000 to a nominal amount, the conserving of the historic values of the magazines now published and providing unity of treatment of the whole mission field without blurring the separate identity of the various causes.

Several questions bearing on administrative intrests of the various boards were presented by the sub-committee on administration. This committee is charged with the duty of studying on behalf of the commission these multiplied problems of executive and financial management with which the experienced and able boards and officers of our societies are constantly called to deal. There was no completed action on any of the matters brought forward by the committee.

The preliminary report of the Deputation appointed for the study of Congregational work in the south was submitted. This Deputation consists of Messrs. Hastings H. Hart, director of one of the Russell Sage Foundation departments, Dean E. C. Norton of Pomona College, Mr. Charles W. Davidson, a well known Boston layman, and secretary Hubert C. Herring. The aim of the Deputation is described in its circular letter to representatives in the south as two-fold:

To aid the missionary agencies at work in this field through examination of existing conditions and expression of judgment as to policies and measures.

To advise the supporting constituency as to the progress of the work they are maintaining with an estimate of its possibilties and some appraisal of its importance.

The commission leaves for the south at once and will spend five or six weeks in its task.

Reports from the sub-committee on Apportionment showed that there is a very general acceptance of the apportionment principle and an increasing endeavor to put it into effect. No considerable gain can be recorded in the total gifts in recent years.

On the other hand the plan has resulted in a much more even flow of contributions into the treasureries of the boards. While the sum reported in the Year Book as credited under the plan is only about a million and a quarter the total amount received from churches and individuals which is essentially in aid of the current budget of the boards is not much short of a million and a half. We are therefore, practically three-fourths of the way to our goal of two million dollars.

One of the major things before the commission was the subject of a Tercentenary Program. The council authorized the commission to proceed with preparations for a campaign for recruiting our ministerial and missionary force and also for a permanent endowment fund in the interest of our missionary work. Other suggestions came to the commission from various sources, notably the conference of missionary secretaries. After consideration of all these aspects of the subject together with proposals made by members of the commission a five fold program was adopted and a commission of fifteen persons representing the various agencies having relation to the matter was created to have oversight of its prosecution. As a full statement will shortly be made by the commission describing the Tercentenary program no further account of it need be given here.

Extended conference was had on the problem of ministerial education especially as related to the proposal to establish a training school for non-college men in Chicago. No action was taken on the subject as not lying technically within the commission's responsibility.

The commission adjourned to meet at the call of the chairman.

HUBERT C. HERRING, Secretary.
HENRY C. KING, Chairman.

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## SECTARIAN APPROPRIATIONS.

**Wilbur F. Crafts, Secretary of National Reform Bureau.**

Honorable Thomas U. Sisson of Mississippi, on February 3, 1916, proposed in Congress the following amendment to the Constitution.

"Neither Congress nor any state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any state, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly or in part under sectarion or ecclesiastical control."

The first two clauses are already in the constitution, and should have made the other provisions of this amendment unnecessary. We are tagging after the old world nations in which the state has supported and controlled one church, or has been controlled by it, when we give sectarian appropriations to one church only, with the result that one church

only has a block vote that more or less controls politics, especially in close districts, and so arouses an "anti" vote, which is reported to have defeated forty congressmen in the last congressional election. An "anti-Catholic vote" is abnormal, but there would have been none if a "Catholic vote" had not called for it. Politicians, as well as statesmen and good citizens, must desire to get this religious issue out of elections and out of legislation, and the only way to do it effectively is by passing such a constitutional amendment as that which is quoted above.

It is really not an anti-Catholic amendment for it proposes to withhold nothing from Catholic institutions that is not withheld from Protestant institutions, and we believe many Catholics would vote for it to end a situation that makes enmity and suspicion where there should be neighborly fellowship.

Certainly all the 25,000,000 of Protestant church members should stand together for this amendment as the one most fundamental question before Congress. If there were no appropriations of public money to win, it is not likely that any one denomination would get more than its share of appointive or elective officers, or would obnoxiously vote as a unit, and the chief motive for opposing Bible reading reading in the schools, which is done to compel a division of the school fund would be swept away. Best of all, the increasing sect hatred, never so strong as now, would have had at least its tap root cut away.

The writer has been one of those who have been glad to proclaim every good thing found among the Catholics, such as the increasing espousal of total abstinence and prohibition, and the new pope's exhortation to daily Bible reading in the native tongue in all Christian households "with comments." And the writer is also one of those that have sought and received the co-operation of Catholics in moral crusades. Such commendation and co-operation of Catholics in moral crusades. Such commendation and cooperation would doubtless reduce the sect hatred but for the fresh fuel added to the flames by the undue political solidarity of the "Catholic vote," which is apparently in the market as a commodity to be exchanged for sectarian appropriations. The writer has in his possession a table of twenty close congressional districts, made by a former professor in the Catholic University of Washington, who was also secretary of a Catholic club, by which he showed party leaders in Congress that the Catholic vote in those twenty districts could and probably would defeat those twenty men for reelection if the appropriations for Catholic Indian schools, which had already been extended by Congress five years after Protestants had given up government aid as un-American, were not still further continued. As I have pointed out to Catholic leaders, this small item providing schools for a few hundred Indian children in Catholic schools, which the Catholic Church or the government could either of them take care of easily, not only puts a blot on the constitution and a troublesome splinter into the body politic, but becomes a constant temptation to Catholics to meddle with every election and many appointments in a way that taints with selfishness and sectarianism the very foundations of government.

Is it an accident that the Indian committees of Congress report sectarian appropriations year after year in a form that could be killed by a single objection in committee, as it has been killed later on the floor of Congress on point of order? Usually one or more on each committee is opposed to these sectarian appropriations—sometimes it is the chairman—but what terror is this that keeps him from making the point of order which indeed, in some cases, no one in the whole house is brave enough or alert enough to make. This year the point of order was made on the floor, but for lack of courage or of parliamentary skill was not insisted on and the Indian bill at this writing has gone from house to senate with all or a part of $200,000 appropriated in such a way that it will continue the special Catholic school appropriations into their twenty-second year—this time, as for many years past, not from "tribal funds," but from public money.

It is trifling with a great subject to fight this pretty battle over in every Congress. It is for the interest of every self-respecting legislator as well as of every true American citizen to put the religious question out of politics and abolish both "the Catholic vote" and "the anti-Catholic vote" by cutting off this issue at the root through a prohibition of all sectarian appropriations. The Catholic Church will itself gain when it stands squarely on its own feet, and leaves every member free to vote, as his neighbors do, according to his view of public questions.

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## PICTURE BRIDES.

Some people on the Pacific Coast and some in the halls of Congress at Washington seem to be alarmed because of the Japanese picture brides. The Rev. Dr. Doremus Scudder, pastor of Central Union Church, Honolulu, says that so far as the outcry is the result of crass ignorance it is the part of a sweet reasonableness to have patience with it while explaining how it is that this custom is no more objectionable than our own usages of marriage; and that when the practice is seized upon by demagogues as a basis for stirring popular passions and prejudices, friends of truth should meet tirade with quiet words of reason until the people who cannot be fooled all the time learn the facts. In an article in "The Friend," Dr. Scudder asks, What are the facts? and goes on as follows:

"In Japan men of marriageable age do not set out to win their brides as Americans do. They talk it over with their parents, who select a discreet middleman to act as their agent. Sometimes the middleman hunts up the girl; rarely in olden days, more frequently now, the prospective groom has his eye on the maid he wants, and the middleman is duly appraised thereof; on other occasions the parents know whom they desire, but the middleman is the negotiator. He calls upon the parents of the bride-to-be and, after due formalities, the match is arranged. On the wedding day there is a celebration, but there is no wedding service like ours except among Christians. There is one legal transaction which constitutes the two parties man and wife. This is the removal of the registration of the bride, as recorded in the books of the local police headquarters, from the house of her father to that of the groom. The house or family is the social unit in Japan, and not the individual. Very often bride and groom meet for the first time when they come together for the wedding celebration. Little by little Japan is changing, however, and the young folks are having more to say than they did in olden times. Now, then, here is a young fellow in Hawaii who, having fought his way up to a financial competence, wants a wife. The only way he knows how to get one is to ask his parents in Japan to secure one for him. That is the immemorial custom there. The old folks, glad of

the request, set about their task. But the Hawaiian or mainland Japanese has acquired something of the Western habit in America, so he sends his photograph along for the candidate and her family to see, otherwise she, or her parents, may not consent to such a far-off match. In turn he asks the favor of a picture that he may be satisfied that he is not getting a hag. He has to put up the money to pay her way and he wants a good bargain. After all the participants are satisfied the legal requirement is duly fulfilled by transferring the bride's registration on the government books from her father's to the groom's house. She is now married according to Japanese law. But in order to prevent fraud she is not allowed at once to go to her husband in America. A transcript of the record of marriage is sent to the expectant groom. He forwards this to the Japanese consul, where due entry is made. The consul now notifies the home government that all is correct here and finally, after six months' delay, for the sake of testing the genuineness of the transaction, the home government issues to the bride a passport, stating that she is the legal wife of the groom. Our clumsy government, careless of all these proceedings and discourteous enough not to recognize the legality of the marriage, insists that the two are not man and wife until a wedding ceremony of the Yankee type has been performed here in 'God's country.' If two Japanese land here as man and wife though they have known no other legal uniting than the picture bride and her husband, it is all right. In one case we receive the testimony of the Japanese authorities as credible, in the other we treat it as bogus. Of course, there are cases where evil-minded men with confederates on the other side of the ocean negotiate a legal marriage between a girl in Japan and a man in America, and after her landing her husband exploits her. But we in the United States, with our white slave traffic, cannot throw stones. As a matter of fact, the Japanese government is so strict that these harpies have to conduct their business with rare skill to accomplish their purposes, and even then the fault is not at the Japanese end of the line, but here in America, where police connivance with vice enables the unscrupulous panderer to ply his trade unmolested. The fault is never in the picture bride custom. It is a singular commentary upon our American slur at "picture brides" that a custom somewhat resembling certain details of the marrying at-arm's-length to which the Japanese among us are compelled to resort should have characterized the most exalted livelihood known to Caucasian peoples, namely, that of the foreign missionary. Many a modern apostle of the Cross has been sent out unmarried by his home board—this is especially true of some European missionary societies. After a period of service he would write for a wife to the board authorities, who, knowing his traits, would select a willing and likely subject. Pictures would be exchanged. If all was deemed favorable the bride would be sent to her future husband. These marriagges proved most successful as a rule. At times, however, the girl met her fate with some other man en route. Cases also are on record which show that when the missionary and the selected candidate first saw each other face to face, so violent an antipathy arose that the marriage was never consummated. Anyone conversant with the story of the early days of the Sandwich Islands and other American missions know how strangely wives were picked out for the men who had volunteered upon what was then popularly considered an insane crusade. Yet, in face of all these facts, when the Japanese among us make use of a most sensible menas to avoid taking to themselves American wives—a procedure made a crime by some of our states—and to preserve their racial integrity, just because they act in accordance with their national genius and laws and surround the practice with all the safeguards possible, we cry out against it, because it is unholy. Alas, that the pot is so apt to call the kettle black in this year of our Lord nineteen hundred and sixteen."

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## COLD SHOULDER TOWARD CHURCH UNION.

The Continent, a leading Presbyterian paper, expresses the conviction that the Federal Council of Churches has turned "the cold shoulder toward church union, saying:

"To certain disturbed Baptist friends, who fear lest he may forget the hole of the pit from which he was digged, Professor Shailer Mathews, president of the Federal Council of Churches, has written to say that the Federal Council does not favor 'organic union of denominations.' He states the council's attitude in this unqualified and conclusive manner: 'The fundamental position on which it is based is that the denominations are not to disappear.'

"As to the actual present position of the body, we fear he is precisely accurate. But does not Dr. Mathews realize that just because the council has made itself such an ironclad guarantor of denominationalism, is the chief reason why it has fallen so far short of the great expectations that gathered round it in the first period of its career? The simple truth is that with the general public the Federal Council of Churches has come to be an affair of minor importance since people caught the fact that it has virtually pledged itself to maintain denominational conditions now existing.

"To be sure, the Federal Council was formed under a gentlemen's agreement that there should be fair play all around. No denomination joining could be permitted to fear covert attempts to sap away the loyalty of its members. Assassinating stabs in the back could not be tolerated. Everything must be done face to face and hand to hand, and every existing church must receive full respect for its integrity and sincere deference to its convictions. But with all that, it was frankly understood in the beginning that this coalition of the churches was organized in the interest of church union. The hope was that in learning co-operation with one another, the varying church bodies would by necessary Christian instinct come to crave identity.

"Toward this union goal the Federal Council was of course not allowed to constrain anybody, but it was expected to exhort and encourage everybody. Surely in forming the federation nothing less was looked for than that it should become the prophet and herald of the principle of one church for all Protestants, at the least—even though it could do nothing executive to bring its ideal to pass. That was the mission that glorified its future outlook.

"But what has happened? Of all religious forces in America, the Federal Council of Churches is today the most mute and neutral on the subject of church unity. It has

not a single voice which dares utter the most innocent syllable in hope of a time when denominational divisions in this country shall be so much as reduced in number. Still less dares any council leader breathe the thought that a rationally organized Protestantism would comprise one denomination only. In place of that, the public hears that the Federal Council is really an institution calculated to perpetuate denominationalism in all its present ill assorted confusion. No wonder the public responds with an interest very languid, as compared with the enthusiastic hopes which greeted the federation's birth."

### PAPAGO INDIANS IN ARIZONA TO HAVE A RESERVATION.

President Wilson signed recently an executive order setting aside 2,000,000 acres of public land in Southern Arizona along the Mexican border for the Papago Indians. Mineral rights are excepted. This is the result of many months' activity in the interest of these Indians by Cato Sells, commissioner of Indian affairs, who visited them last summer in company with Gov. George W. Hunt of Arizona. Mr. Sells is the first Indian commissioner ever to visit these Indians in the hot, arid country. There are 6500 of these Indians who have lived on the public domain for 200 years. Encroachments by Mexican ranchers attracted the attention of Commissioner Sells, and he set about to secure the reservation for their protection.

In an address delivered not long ago, Commissioner Sells said: "For a long time I have desired to visit the Indians of the Southwest that I might closely study their problems. I have spent the last several weeks among the Apaches, Pimas, Papagos, and the Indians along the Colorado river. About a week of this time was given to the Papago country. For many reasons I am convinced that the Papago Indians are among the most deserving of any people I have ever known. Their home for more than 200 years has been the driest desert of the United States. No branch of the Caucasian race could exist under such conditions, and I doubt if there is another Indian tribe that would do so.

"Under these circumstances they have demonstrated that the genius of necessity works out wonderful things. The Papagos have made their struggle unassisted, and their accomplishments in view of their tremendous obstacles are marvelous. Altogether they are entitled to more kindly consideration than they have received, and it is my firm purpose to show the Papagos that we are willing to help those who have so valiantly helped themselves. In this connection, I should say that their neighbors, the Pimas, are an industrious and deserving people. During my visit among them, I found the warm side of the Apaches. I am persuaded that they, too, respond to the hand of friendship, and that their rapid advancement is assured with sympathetic co-operation. There are important and pressing problems demanding administrative action for the several tribes and bands of Indians along the Colorado river. All the tribes recently visited by me will have the earnest and best attention of which I am capable.

"In our labors with these primitive people, we are too prone to become impatient. There is a disposition to expect a revolution rather than an evolution, such as has come about in 2000 years of the white man's civilization. It is unfair, it is unjust to expect more rapid progress from the Indian than is shown in the development of the white race. If I were called upon to indicate the one important word in our relations with the red man, it would be patience."

## Among the Churches.

**Woodland.**—A "win one more" fellowship is in operation among our church people, and a "War of the Roses" contest for new members in the Christian Endeavor. Plans are matured for observing Passion week, with services every evening in which pastors of the churches take part ending with reception of members Easter Sunday.

**Palermo.**—The past year has been the best for some time The salary has been raised and paid promptly without resorting to frantic efforts of food-sales and entertainments. The benevolences have been well looked after and the apportionment nearly met, for the first time in years. Two have united with the church, being the first additions in five years. We are happy in having called Rev. L. Wallace from retirement, as he has proven himself young in spirit, even though advanced in years.

**Redondo Beach.**—April 1st closed the ninth year of the pastorate of W. P. Hardy in this church. The annual meeting occurs on the same date and was full of encouragement this year. After the usual annual dinner the roll call was held and was full of interest. The business meeting and election of officers was the most gratifying in many years. In spite of the very great financial depression there was a small balance in the treasury after all bills were paid. An every member canvass was made Sunday Mar. 26 with gratifying results. Sunday morning the pastor reviewed the history of the church which was organized 21 years ago with 21 members, only 3 of whom are still on the roll. Rev. F. A. Field was the first pastor. During the first 12 years the church had nine pastors. Two year previous to the present pastorate a council was called to consider disbanding the church but advised holding the field. The changing population and the peculiar conditions of a beach resort makes it difficult to do construction work. Only 16 of the present 126 members were members when this pastorate began. The church is particularly strong in its spiritual life as shown in its prayer meeting. A rare treat was enjoyed on Wed. evening Mar. 22nd when Dr. Brown visited the prayer meeting and told one of his stories of his work in Turkey, The chief source of success in this church has been its prayer life. The first week of the tenth year of the pastorate will be observed as a week of Prayer Evangelism, conducted by Rev. H. C. Waddell, Director of The Evangelical Prayer Union of Los Angeles.

### SANTA CRUZ.

Eight churches of Santa Cruz have just closed a unique series of union meetings. The Baptist Church secured the pastor of the First Baptist Church of Oakland who came from Oakland for one week and spoke in the Congregational Church. The following week the pastor of the First M. E. Church of San Jose spoke 5 nights and Dr. Dille of the M.

E. Church of Berkeley spoke one night in the Baptist Church. The third week Dr. F. J. Van Horn of the First Congregational Church of Oakland ,spoke in the M. E. Church. These men who came to us were generous with their energies in addressing various meetings arranged for day services. The net result can not be told but none who have been engaged in the meetings question that great good has come from them. It has given the town a feeling that the churches are friendly and not so much in competition. It has given the ministers an opportunity to be listeners and to be co-workers in a very practical and unselfish way. It has made the people of the community who have been in some way associated with churches, but in these days somewhat skeptical of the value of the church, realize that the church is the greatest institution on earth.

The one who is writing this article is a Congregationalist and speaks for the Congregational Church in particular. It was made very clear to the people of Santa Cruz through the presentation of Dr. Van Horn that we may have all the views of the Bible that are consistent with science and still feel with the deepest fervor the need of appealing to the will to get in tune with the personal Christ. When will more of our Congregational ministers learn the secret that Dr. Van Horn has learned that the new way of looking at things is good, but that it is only an agent of the real gospel, and not a substitute. The good news is that Jesus Christ can save a human soul, and Jesus Christ wants to save every human soul.

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## NOTES AND PERSONALS.

The Rev. and Mrs. B. St. John expect to start East Wednesday of next week.

The Rev. A. Drahms who has been in Los Angeles for several months has taken charge of the church at Rincon near Corona in Riverside county.

The Rev. Dr. James H. McLaren, formerly pastor at Riverside, now on the Chautauqua lecture course, spoke in the First Congregational Church of Alameda last Sunday evening.

The Rev. S. C. Patterson of the North Congregational Church, Berkeley, is giving a series of Sunday evening sermons on Shakespeare. Next Sunday evening he speaks on King Lear.

Next Sunday morning Professor George Herbert Palmer of Harvard University will speak in the First Congregational Church of Berkeley. In the evening Professor Walter Athearn of Drake University, Des Moines, Iowa.

The Rev. B. F. Sargeant goes to China soon where he will be united in marriage to Dr. Susan B. Tallmon. Dr. Tallmon, who is a graduate of Grinnell College and Chicago Medical College, is at the head of the American Board hospital at Shantung.

Secretary Wikoff of the Church Building Society spent Sunday with the church at Redwood. He brings report of excellent work there by the Congregational Church under the leadership of the Rev. C. H. Stevens. A movement for a new building to cost $25,000 is about to be started.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be by Professor Walter S. Athearn of the chair of Religious Education in Drake University, Des Moines, Iowa. Professor Athearn is an expert in religious education work and something of special value may be expected from him.

There were in attendance at the Sunday-school of the North Congregational Church of Berkeley last Sunday 240 out of an enrollment of 260. The average attendance during the month of March was 226. Mr. Patterson, the pastor, says that this good record is to be accounted for from the fact that there is as superintendent a man who gives himself devotedly to the work and who has a corps of teachers who share his spirit.

The Rev. Henry G. Miller is happy in his new field of work at Farmersville near Visalia, to which he went from Park Church, San Francisco, a few months ago. The church is a union one and appeals to and serves the whole community, and there is response to earnest effort. At the communion service last Sunday nine persons united with the church, among them a father and mother and their two sons aged 16 and 18 respectively. The Sunday morning attendance has averaged 70 for some time and the evening 100. Mr. Miller has in the Sunday-school a Bible class of adults with an average attendance of 22.

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## FELLOWSHIP AND FINANCE JOIN HANDS AT FIRST CHURCH, LOS ANGELES.

"Fellowship Week" at the First Congregational Church reached a climax on Wednesday night, March 29th in a festival when 500 members sat down to a dinner in the parish hall and afterward listened to a programme of music and speeches which culminated in a plan to raise $6000 between now and Easter to guarantee any deficit that might otherwise appear at the end of the year. Instead of waiting till December as is the usual custom, to make up any financial shortage, this progressive church determined to forestall such a possibility and provide for it in advance. So attractively was this programme presented by the treasurer, C. E. Fisher, and by Miss Cora Tatham, an experienced Y. W. C. A. campaigner, that the members were made to feel that money raising is not such a bugaboo and sordid grind, but rather an attractive spiritual exercise. No formal subscriptions were asked, but it was simply announced that the $6000 would undoubtedly be found in the collection baskets on Easter Sunday.

Last week was a strenuous one among the First Church workers, beginning on Sunday afternoon when some 150 of them started from the church at 2 o'clock in 68 automobiles on an every member canvass. From that hour till 6 the calling committee, going out in apostolic fashion two by two, made 900 visitations among church members whose homes had been carefully districted and each team assigned to its pariticular section. On this occasion no mention was made of money—the calls were made in pure fellowship and friendliness but each family visited was cordially invited to come to the festival and dinner on Wednesday night. They responded in such numbers that the serving was a problem. Tables were stretched the entire length of the parish hall and laid in all the surrounding corridors to accommodate the throng. It was the biggest dinner ever served in

First Church. The large chorus choir was present in a body and, at the conclusion of the dinner when the formal programme began, rendered several selections. Dr. Day in his address, emphasized the fact that human fellowship is an important point of good religion as a means to a diviner end in furtherance of the gospel. He urged upon the members active participation in the "Win one more" fellowship which is a feature of the lenten work in the First Church.

Last Sunday evening the service was particularly interesting. Dr. Day preached on "The Gospel in Song" and favorite hymns were sung by choir and congregation which had been indicated by ballot. Members had been requested a fortnight before to send to the pastor the first line of favorite hymns and the five winning the most votes were made a feature of the evening. "How Firm a Foundation" won the most ballots as first favorite, the others being in the order named: "My Faith Looks Up to Thee," "Nearer My God to Thee," "Jesus Lover of My Soul" and "Lead, Kindly Light." Special calendars were issued with the hymns printed in full.

**Pastor for Plymouth.**

Plymouth Congregational Church members are rejoicing that a pastor has been secured in the person of Rev. George A. Andrews who comes from a nine-year pastorate at the Monson Congregational Church in Springfield, Mass., a stronghold of New England Congregationalism established more than 150 years ago. Mr. Andrews has been in Los Angeles for several weeks and has preached in the Plymouth pulpit winning great favor with its people.

**Pasadena Pastor Goes To Escondido.**

Rev. Louis Goddard of Pasadena has accepted a call to the Escondido Congregational Church where he will begin work the middle of this month. He is a graduate of the University of Wisconsin and has a remarkable assistant in his wife who is a fine dramatic reader and who went down to Escondido the other Sunday and preached the morning sermon herself, and gave a dramatic reading in the evening, thereby demonstrating that she was an able backer of her husband and that the church would never be without a pastor in the family circle. SYDNEY FORD.

Los Angeles, Cal, April 3, 1916.

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## AN APPRECIATION OF MRS. A. W. THOMPSON.

The recent death, at Upland, Cal., of Mrs. Alexander W. Thompson takes from us one whose influence in Southern California for many years has been as incense poured forth. The beauty of her life and the poise of her character will be a precious memory in the hearts of many in scattered parishes where she, in company with her husband, Rev. A. W. Thompson, had been a blessing for nearly a quarter of a century. In single-hearted devotion, in sacrificial service, in winsomeness of personality, she has been an inspiration wherever she has lived and served. Their pastorates have been at Highland, Etiwanda, Calexico, Panama, and Buena Park. For a number of years they have been living in retirement at San Jacinto, during much of which time Mrs. Thompson has been in feeble health.

Although so many years have passed since her early service among us, the influence of her life and work abides as a living force, as was evidenced by the considerable number of people who came from Highland and Etiwanda to attend the funeral service at Upland. Shortly before her death, a company of women in Highland, now in middle life, gathered for a group photograph to be sent to Mrs. Thompson. Many years ago all of them had been members of her Sunday School class.

The funeral service was conducted by Rev. Mr. Stone of Upland and Rev. Ralph B. Larkin of Ontario. While the service was one of sorrow, yet there was mingled with the sorrow a sense of rejoicing with her in the circumstances of her beautiful home-going. The immediate family thus bereaved consists of her husband, Rev. A. W. Thompson, and his mother, and one son and one daughter.

RALPH B. LARKIN.

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## THE SPRING TIME CONFERENCE AT LOS GATOS.

That unique series of meetings on lines of educational evangelism which is held in the springtime of every year at Los Gatos, and is therefore known as The Springtime Conference, promises to be this year even more exceptional and valuable than usual. Because this is the fifth anniversary of the Conference an entire change of program in the speakers has been made, and more emphasis is being put this year on the educational aspects of the afternoon meetings. Two continuous courses of afternoon lectures are to be given, covering the week of the Conference. The first hour of the afternoon will be taken by Professor William John Meredith of Montezuma School For Boys, and will be a course on "Some Milestones On The Road To Human Progress." Professor Meredith has proven himself a rare thinker and a very effective speaker, and his course has elicited much interest in the announcement.

The second course of the afternoon will be by Professor William Frederick Bade of Pacific Seminary, and will cover Some Great Features Of The Old Testament. The following lectures have been more particularly announced. 1. Getting One's Bearings In the Old Testament. 2. The Religion Of The Early Traditions. 3. Amos And Hosea: Character versus Ceremonial. 4. Isaiah: The Master Mind Of Hebrew Literature. 5. The Significance Of Deuteronomy. 6. The First Great Heretic And His Heresy. Dr. Bade has spoken before the Bible Class conducted in Los Gatos in the Presbyterian Church by Mrs. Seely, a very notable gathering of women from all the churches, and this course in the "Gem City" of the Santa Clara Valley promises to draw a very large attendance. It is a phase of Seminary Extension work which is bound to have much more than a local importance and influence.

The evening meetings of the Conference will be addressed this year by a very notable group of men and women. It is expected that Governor Johnson will be one of the speakers. The new President of Stanford University, Dr. Ray Lyman Wilbur, is to speak on "The Relation Of A University To The Community Life." Dr. Woodward, the head of the Law Department at Stanford, will discuss "International Law, Before And After The War." And Dr. Bently of Stanford's Educational Department is announced to speak on "The School And The Home."

Dr. Nalder of the University of California is to be one of the speakers also, as well as Dr. Earl Morse Wilbur, President of the Unitarian Divinity School of Berkeley. Besides these there are some speakers from abroad: the Rev. Mr. Benson, Presbyterian, from Johnstown, Pa., and John W. Bengough, the Chalk-talk artist from Toronto, Canada. There are five women speakers on the program for this year: Mrs. Martha Castor of Mills College, Mrs. Mae Belle Carlson, the Dramatic Reader, who will render

"The Servant In The House," Mrs. Lehman Blum, the Peace Advocate of San Francisco, Miss Gail Laughlin, the attorney of San Francisco, and Miss Hester Hosford, from the East.

Probably nowhere in the country is there another such meeting as the Springtime Conference at Los Gatos, and the growing success of these meetings year by year indicates that the type of evangelism here represented is to have more and more power in the days to come. The dates for the meetings this year are April 9-16 inclusive.

### A PRAYER FOR PEACE.

(The following prayer for peace was written recently by Mr. Robert D. Mercer of Philadelphia, a brother of the Rev. Henry W. Mercer, a retired Congregational minister residing in San Francisco. The writer of the poem, who was an artist, passed into the other life not long ago at the age of eighty.—Editor.)

Lest with "faithless" nations reaping,
Wasted-wealth and pain,
Widow's tears and orphans' weeping,
For their kinsmen slain,
Lord, "Our Helper" in the past,
Help, oh! help us still,
For our sky is overcast,
Storms forbode our ill!

If the storm-waves must sweep o'er us,
And the billows roll,
Smooth, Oh, Lord, our way before us,
Angry winds control,
Thou alone can'st rule earth's unrest,
Curb man's wayward will;
Rise, Oh, Lord, before the tempest,
Speak Thy word, "Be still"!

# For The Children.

### HELPING THOSE OLDER THAN YOURSELF.

A number of boys were once playing ball on a country road. Toward them tottered a very old man, leaning on a stick in each hand.

As he neared the group the ball was kicked right in his path, and he endeavored to send it back, but was not quick enough.

Ah," he said, "I used to be able to do it once, but I can't now, can't now."

One little fellow, noting the tone of regret, ran for the ball and put it within a few inches of the old man's feet, saying, "There, see, I'll place it for you; now try again."

This time the ball was kicked with some success, and the wrinkled old face beamed at the kind laddie who had been willing to stop his own game to give an old man pleasure.

A pleasing incident is this. First, it shows that the spirit of the boy, or girl, never quite leaves people. We who have gotten considerably removed from childhood days often have a hungering and thirsting after childish things and plays. But better still, it gives us the example of a thoughtful boy who had a mind to make an old man pleased, and that by the simplest means possible. And that lesson is needed in America where regard for age is so slight. In Oriental lands, China and Japan, the regard for parents and the aged in general approaches a religious function. Indeed, ancestral worship is a religious expression with them. That is going too far, of course, in the matter of regard; but on the other hand, if our American boys and girls could be more considerate of the old, they would free themselves from a serious charge of careless disregard.

Young people, there is never a day that does not offer you the chance to show a kindness to someone older than yourself. Did you ever stop to think that it is a great privilege to do so? But it is a duty, one of the demands made upon youth toward old age? Remember, the grown are constantly devising means and passing laws to protect you from harm. You have never thought that, although there is no compulsion brought to bear, the need of your returning the kindness in daily taking advantage of the little opportunities to help and lighten loads—just as in the case of the boy who made it possible for the old man to kick the ball, is great. Try it tomorrow and see.—Northwestern Christian Advocate.

### DICK AND THE TREES.

A little boy, named Dick, was one night told by his father that he must get up early the following morning to help set out some trees. "I want to play tomorrow," he said; "I don't like trees. I wish there there were no trees, anywhere!"

That very night, while he was asleep, it seemed to him that a long procession of trees came before him—the weeping willow, the poplar, the aspen, the pine, elm, maple, apple, pear and cherry.

Presently the pine tree spoke. "Here is a boy who doesn't like trees," it said; "he thinks we are of no use."

"All the same, he ate some of my sugar only yesterday," remarked the maple.

"And he made a whistle out of my wood," added the willow.

"He fanned himself with one of my big leaves," said the palm.

"He couldn't have rubber boots but for me," said another tree.

Then all the trees agreed to ask the wind to help them in teaching this boy the value of trees. The wind was very willing; it caught up the little boy and blew and blew him away off to a far country, where all was sand and sky and there were no trees at all. The glare of the sun was most unpleasant, but there was no tree to give shade; a wild beast came toward the boy, but there was no tree that he might climb to safety. The beast, after all, was only a camel, peaceful enough; on his back he carried some men and a great deal of luggage. The men invited the small boy to get up beside them and together they jogged along over the miles and miles of sand. At last, the boy saw the men waving their arms excitedly at something they saw in the distance; when he looked, he could hardly believe that there was really a clump of beautiful

green, tall, waving trees. They looked so familiar, so comfortable, that he was most impatient to reach them. When he did finally sit down beneath a palm tree, he thought he had never loved anything so much.

And just then he awoke; it was broad daylight. He leaped out of bed, only too happy to help his father set out more trees.

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### THE LITTLE RED HEN AND THE GRAIN OF WHEAT.

A little red hen once found a grain of wheat. "Who will plant this wheat?" she said.

"I won't," said the dog.

"I won't," says the cat.

"I won't says the cat."

"I won't," says the pig.

"I won't," says the turkey.

"Then I will," says the little red hen. "Cluck! cluck!" So she planted the grain of wheat. Very soon the wheat began to grow and the green leaves came out of the ground. The sun shone and the wheat kept on growing until it was tall, strong and ripe.

"Who will reap this wheat?" says the little red hen.

"I won't," says the dog.

"I won't," says the cat.

"I won't," says the pig.

"I won't," says the turkey.

"I will, then," says the little red hen. "Cluck! cluck!" So she reaped the wheat.

"Who will thresh this wheat?" says the little red hen.

"I won't," says the dog.

"I won't," says the cat.

"I won't," says the pig.

"I won't," says the turkey.

"I will, then," says the little red hen. "Cluck! cluck!" So she threshed the wheat.

"Who will take this wheat to the mill to have it ground?" says the little red hen.

"I won't," says the dog.

"I won't," says the cat.

"I won't," says the pig.

"I won't," says the turkey.

"I will, then," says the little red hen. "Cluck! cluck!" So she took the wheat to the mill, and by and by she came back with the flour.

"Who will bake this flour?" says the little red hen.

"I won't," says the dog.

"I won't," says the cat.

"I won't," says the pig.

"I won't," says the turkey.

"I will, then," says the little red hen. "Cluck! cluck!" So she baked the flour and made a loaf of bread.

"Who will eat this bread?" says the little red hen.

"I will," says the dog.

"I will," says the cat.

"I will," says the pig.

"I will," says the turkey.

"I will," says the little red hen. "Cluck! cluck!" And she ate up the loaf of bread.—From a Child's Book of Stories, selected and arranged by Penrhyn W. Coussens.

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Help us, each one of us in his place, in the place which is providentially allotted to us in life, to act well our part, with consecrated will, with pure affection, with simplicity of heart, to do our duty and to leave the rest to God.—Horatio Stebbins.

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"There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."—Mary Lyon.

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### NEW THOUGHT.

Miss Milly was rather talkative. Her bosom friend called on her and was informed: "No mum, Miss Milly is not in. She has gone to the class."

"Why, what class?" inquired the caller, in surprise.

"Well, mum, you know Miss Milly is getting married soon, so she's taking a course of lessons in domestic silence."—Tit-Bits.


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